

ARTICLES

TO BE
INQUIRED OF
VVITHIN THE DIOCES
OF ELY:

In the first Visitation of the R. Reverend Father in Gods

MATTHEVV, (Wren)

LORD BISHOP OF ELY.



Printed at London, by Richard Badger.

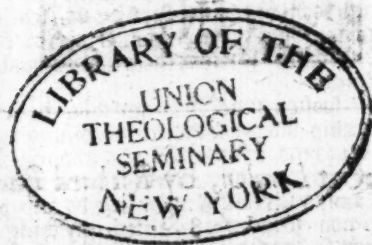
1638.

ARTICLES

The Tenour of the Oath to be ministred to the
Church-wardens, and any other of every Parish,
that shall be sworne to make Presentments.

You shall sweare, that you, and every one of you, shall and will truly consider, and diligently enquire of every one of these Articles here given you in charge, and of all the branches thereof, and make true answer to all particulars therein demanded; and that all affection, or favour, or hatred, or hope of reward or gain, or feare of displeasure, or malice of any person, and all other pretences set aside, you shall and will present every such person of your Parish, or within it, as hath committed any offence or fault, or made any default mentioned in any of these Articles, or which is vehemently suspected, or otherwise defamed of any such offence, fault, or default; wherein you shall deale uprightly and fully according to the truth, neither presenting, nor sparing to present any contrary to the truth: Having in this action God before your eyes, with an earnest zeale to maintaine truth and vertue, and to suppress vice, and to discharge your owne consciences. So help you God, and the Holy Contents of this Booke.

GOD SAVE THE KING.





Articles to be inquired of in the Dioces of *Ely*, at the Visitation, holden in the yeare of our LORD, 1638.

Chap. I. Concerning Religion, Doctrine, and Church-government.



ARE there any abiding in your Parish, or resorting to it, who (as farre as you know, or have credibly heard from persons of deeper iudgment) do at any time preach, teach, deliver, publish, or maintaine any heresie, or any erroneous & false opinion contrary to the faith of CHRIST, or any sentence, matter, or cause, which hath heretofore bene determined, ordered, or adjudged to be heresie, by the authority of the Canon call Scriptures, or by the first four generall Councils, or any of them, or by any other generall Council, determining the same to be heresie by the expresse wordes of holy Scriptures: Or are there any which do deny or impugne any of the 39 Articles of Religion agreed upon in Anno 1562. and established in the Church of England: And is the Declaration, which the Kings Maiesty prefixed before those 39 Articles, concerning the settling of the questions late in difference, duly observed by all within your Parish according to his Maiesties commandement?

2. Be there any in your Parish that have denied, or perswaded any other to deny, withstand, or impugne the Kings Maiesties authority and supremacy, in causes Ecclesiasticall within this Realme?

3. Be there any in your Parish that have affirmed, that the forme of consecrating Bishops, and making Priests and Deacons, as it is used in the Church of England, is not holy, right, true and lawfull? Or that the Government of this Church, under the Kings Maiesties by Archbishops, Bishops, Deanes, Archdeacons, and other Ecclesiasticall Officers, is unlawfull, or antichristian?

4. Is there in your Parish any that hath bene, or is vehemently suspected to have bene present at any unlawfull assemblies, conventicles, or meetings, under colour or pretence of any exercise of Religion: or do any affirme and maintaine such meetings to be lawfull?

5. Be there any abiding in, or resorting to your Parish, that are commonly reputed to be ill affected in matter of the religion professed in our Church, or taken to be Recusant Papists, or factions separatists, refusing to repaire unto the Church to heare divine Service, and to receive the holy Communion? Or that have or do publish, sell or disseise, or comveigh to others any superstitious, seditious, or schismaticall Bookes, Libells, or Writtings, touching the Religion, State, or Ecclesiasticall government of this Kingdome of England? Present their names, qualities and conditions, if you know or have heard of any.

6. Have any in your Parish spoken or declared any thing in derogation or derogation of the forme of Gods worship, and the set forme of common prayer prescribed and established in the Church of England, or in dislike of the administration of the Sacraments, or of the other Rites and Ceremonies set forth and prescribed in the Booke of Common Prayer and the Canons Ecclesiasticall? Or do any preach, speak, and declare, that the Booke of Common Prayer containeth any thing that is repugnant to the holy Scripture, or not meet to be used? Or do vie any scornfull wordes against those godly Sermons, called, the Homilies of the Church?

Articles.

Chap. 3. Concerning Publike Prayer, and the Administration of the Holy Sacraments, &c.

Hath any in your Parish caused, procured, or maintained any Minister, to say any common or publike prayer, or to administer the Sacrament of Baptisme, or of the Lords Supper, otherwise or in any other manner, than is mentioned in the Book of Common Prayer: **N** hath any interrupted, hindered, let, or disturbed a Minister in reading of divine Service, or administering the Sacraments in such manner as is mentioned in the said booke: **N** hath any interrupted him in his preaching, or reading the Psalterie:

Is the Sacrament of Baptisme rightly and duly administered according to the forme prescribed in the Booke of Common Prayer; with due observation of all Rites and Ceremonies prescribed to be used in the same, without adding or altering of any part of any prayers, or interrogatories: **I**s the signe of the Crosse every time used, and the Surplice never but worn in the administering of it:

Hath the administration of the Sacrament of Baptisme bene at any time deferred longer than till the next Sunday or Holiday, immediately following the birth of the child: And do they all come to Church when a child is to be baptized, at or about the beginning of divine Service: And is the baptizing performed immediately after the second Lesson:

Hath the Sacrament of Baptisme bene refused to be administered to any children brought in, or out of wedlock, their birth being made known to the Minister of the Parish, and they offered unto him to be baptized: **N** have any such children bene baptized:

Have the parents of the child baptized, bene at any time admitted to be Godfathers or Godmothers to the same: **N** have any bene admitted to be Godfathers or Godmothers to any child, before they have received the holy Communion: **N** have there bene admitted more (or less) than two Godfathers and one Godmother to a male child, and two Godmothers and one Godfather for a female: **N** have any Godfathers or Godmothers used any other answers or speech in Baptisme, than is by the Book of Common Prayer appointed: **N** have they given to the children baptized any name that is absurd, or incongruent for so holy an action:

Have any children bene baptized in private houses (except upon great necessity, and if so, that was the same) or by any Lay person, or Priest, or Popish Priest, or by any other than your owne Minister: And have all children which were privately baptized, if they lived, bene afterwards brought to your Church, that the Congregation and the Minister of the Parish (in case they were not baptized by him) might be certified, whether they were lawfully baptized or no:

Have the children that have bene come to any Popish Recusant in your Parish, bene publicly baptized in your Parish Church, by your owne Parson, Vicar, or Curate: **N** by whom else were they baptized, or where, to your knowledge, or as you have heard: you are to give all the notice you can, both of them and of their Parents.

Hath the blessed Sacrament of the Lords Supper bene duly and reverently administered in your Church or Chappell, so often, and at such convenient times, that at least thrice every yeere (whereof once at Easter) every Parishioner within your Parish, being of the age of 16 yeeres, or upwards, might receive the same:

Hath the said blessed Sacrament bene delivered unto any, or received by any the Communicants within your Parish, that did unreverently either sit, stand, or lean; or that did not devoutly and humbly kneele upon their knees, in plaine and open view, without collusion or hypocrisie:

10 Have any of your Parish, being so openly manifest to live in manifest sin without repentance; or any excommunicate persons by sedition, common and notorious defamers of the Religion and Government of this Kingdom (without any lawfull excuse) be held by them for their impiety and wickedness) been admitted to be partakers of the holy Communion?

11 Hath any of your Parish been debarr'd from the said holy Communion, in the last cause, or without intimation presently given to the Minister or Bishop of the Dioces: Have every such person, and the person that debarr'd him, or them.

Chap. 3. Concerning the Church, the furniture, and possessions thereof.

1 Have you a Parish Church and Chancell now standing, and in use, or is the same profaned, or demolished, in part, or in whole?

2 Have you in your Church or Chappell, the whole Bible in the largest Volume, of the last translation, the Booke of Common Prayer, the fifth Booke of Psalms, and Bishop Jewells Works, all well and safely bound: And have you also in your Church, the forme of the Divine Service, for the 5th day of November, and for the 27th day of March, and the Booke of Constitutions or Canons Ecclesiasticall?

3 Have you in your Church or Chappell, a Font of stone set and fastened in the ancient usual place, whole and cleane, and fit to hold water: A convenient and decent Communion Table, with a carpet of silke, or some other better stuffe, continually layd upon the Table at the time of divine Service; and a faire linnen cloth thereon layd, at the time of administering the Communion: What two either of them cost: what be they now worth in value: And is the same Table placed conveniently, so as the Minister may best be heard in his administration, and the greatest number may conveniently communicate: To that end both it ordinarily stand up at the East end of the Chancell where the Altar in former times stood, the ends thereof being placed North and South: Is it at any time used inconveniently, by leaning or sitting on it, standing on it, or any thing else upon it, or by sitting on it, or is it abused to any other purpose or common use: Are there any steps or ascents in your Chancell up to the Communion Table: Have you also a decent rail of wood (or some other comely inclosure) raised with cloth or silke placed handsomely about those steps, before the Holy Table, where one yard high, and reaching crosse from the North wall to the South (except by the order of the Diocesan it be made with the rails returning into the East wall) with two convenient doores to open before the Table: And if it be a Wall, are the Pillars or Wall-pieces thereof so clost, that dogs may not any where get in: Are the ten Commandments set up in your Church or Chappell, where the people may see and read them; and other chosen sentences written upon the Walls of your said Church or Chappell, in places convenient for the same purpose?

4 Have you in your said Church or Chappell a convenient seat for your Minister to read divine Service in: Where and in what part of the Church doth it stand: how farre from the Chancell, and which way both the standing thereat cause the Minister to turne his face, when he kneeleth therein at prayer: Have you also a comely surpise set up in a convenient place, with a decent Cloth or Cushion for the same: Have you a comely large Surplice: what cost it by the yard: and how long have you had the same: Have you also a faire Communion Cup of silver, and a cover agreeable to the same: A Flagon of silver or pewter, with all other things and Ornaments necessary for the celebration of divine Service, and administration of the Sacraments: And have you a chest wherein to put the staves for the paze, with three lockes and keyes un to it: and another Chest for the keeping of the Bookes, and the Com-

5 In the said Act, have you a Register-booke in Parchment, wherein to register the Birthings, Weddings, and Burials? And is the same booke written and kept in all points according to the Canon? And is the Christian name of the mother, as well as of the father, therein duly registered? And is there a transcript thereof transmitted every year into the Bishops principall Registry? Have you also a faire Paper-booke, wherein every Preacher which is a stranger, is to subscribe his name, the day when he preached, and by whose authority he is licensed? And have you also a Table set by in your Church, of the degrees, wherein by Law men are prohibited to marrie?

6 Is your Church or Chappell, with the Chancel thereof, as also the Vestrey, and the Church Porch (if you have any) and your Parsonage-house or Vicarage-house, and all other houses thereto belonging, your Parish Almes-house and Church-house, in god reparations? And are they employed to godly and their right holy uses? And if any of them be ruinated and waister, in whom is the default? And is your Church, Chancel, and Chappell, decently and comely kept, as well within as without? and are the Steeple and Walls preserved, the Windows in no part stopp'd up, but well glazed, the roof and walls cleane, the whole kept paved, plaine and even, and all things there in orderly and decent sort, without dust, rubbish, straw or litter, or any thing that may be either noysome or unseemly for the house of God? The Parishioners using none but Welles and fast matters in their seats, as need shall require?

7 Are there any armes and furniture for souldiers, or other munition, loaders, bullets, timber, or any other implements for publike or private use, stored, and kept in your Church, Vestrey, Steeple, or any other part of the Church-buildings? How long hath it been so? And by whose authority or direction?

8 Is there any in your Parish, that hath or doth refuse to contribute towards the reparation of your Church, or towards the provision of such things as belong thereto?

9 Is your Church-yard or Chappell-yard enclosed and well fenced, and kept without abuse? and if not, whose is the default? Hath any person within your memory, or that you have credibly heard of, encroached upon the Church-yard, by setting by any kind of building or fence upon it, or by opening any dore, gate or stile into it? Hath any used that place (consecrated to an holy use) prophane or wickedly? Hath any used any chiding, brawling or quarrelling words, or stricken any person either in the Church or Church-yard? Hath any person behaved himselfe rudely and disorderly in either; or used any filthy or prophane talke, or any other rude and unmodest behaviour in them? Is there any ordinary passage used through the Church, or any common walking therein, or carrying of burdens, or playing of children? Do you have any other Games, Feasts, Banquets, Suppers, Church-ales, Drinkings, Temporal Courts, Leets, or Lay-luries, Buffets, exercise of dancing, stole-ball, foot-ball, or the like, or any faires, or Markets, booths, stalls or standings; or any other prophane uses beeing suffered to be kept in your Church, Chappell, or Church-yard? Have any annoyed your Church-yard or the fences thereof, by putting in of castell, by hanging up of clothes, or by laying any dust, dung, or any other filthinesse there; or by making water therein, especially against the Church-walls? When graves are digged, are they made six foot deepe (at the least) and East and West, and are the bones of the dead quietly used, and decently interred againe, or laid by in some fit place, as becometh Christians? And is the whole consecrate ground kept free from swine and all other nastiness?

10 Doth your Clarke or Sexton, or any Constable or Bailiffe, or any other person by occasion or pretence of any secular office or service whatsoever, at any time take

(by

upon him, within the Church or Church-yard; to prohibit any persons, or any other appearance, or to waite any Courts or other meetings, or balliells: or to cry any bawdes, dogs, or other cattell, or any thing else: or to publish any Excepts, or other writings or Orders, for any Lay-occasson, or businesse whatsoever: for such things should rather be done in the market, or without at the Church-yard stile, unless by supreme authority it be otherwise commanded.

11 Are your Church-wardens carefull to take speciall order, that no dogs be at any time suffered to come into the Church, to the disturbance of the divine Services, and the polluting of that holy place of the Christian congregation? And do any of the inhabitants (of what condition soever) or of their company, bring their bawkes into the Church, or usually suffer their dogs of any kind to come with them thither, to the profanation of the house of God, and his holy worship, and to the great scandal of the Christian profession?

12 What Legacies have been given to the use and benefit of your Church, and how have they bene bestowed: who hath received and detained them without due employment: Both any beaue or imbevell, or hath sold or made away any of the Church goods, or used or employed them otherwise, than by Law they ought to do? What you any stocke or pecerly Revenew belonging to the Church: what is it: how is it employed?

13 Is your Church full, or vacant of an Incumbent: And if vacant, who receiveth the fruits thereof, and who serueth the Cure, and by what authority: And is it a Parsonage, or Vicarage, and Presentative, or Donative: Or have you but a stipendiary Priest only: what is the common value & means of his place known or reputed to be?

14 Is there in your Parish, or any where about you (that you know or have heard of) any Church, Chappell, or Oratory, now demolished, or likely to be ruined, or that is converted to any private or secular use?

15 Hath any private man, or men, of his or their owne authority (for ought you know) erected any pewes, or builded any new seates in your Church or Chancel, and what pines or seate have bene of late yeeres new built, by whose procurement, and by whose authority: And are all the pews and seates vniuersally therein, and so ordered, that they which are in them may all conveniently kneele downe together in the time of prayer, and have their faces by Oath sworn, toward the holy Table: And also that men and women do not sit manifestly together: Is the middle aisle of the Church, or any of the other aisles or Ales, or the body of the Chancel, built upon in any part thereof, for the setting up of pines or seats, or for the enlarging of any there adjoining: Are there also any kind of seats at the East end of the Chancel, above the Communion Table, or in either side or end with it: And is the Chancel fully divided from the body of the Church, and how, or in what manner?

16 Are there any priuy closets, or close paces in your Church: Are any pines so loosely made, that they do any way hinder the prospect of the Church or Chancel, or that they which are in them be hidden from the face of the congregation: What galleries also or scaffolds have you in your Church: How are they placed, and in what part of the Church: When were they built, and by what authority: Is not the Church large enough without them to receive all your diuine Parishioners: Is any part of the Church hidden or darkened thereby, or any of the Parishioners annoyed or offended by them?

17 Are any Tombes or Monumentts for the dead, suffered to be erected, without the good licence and approbation of the Ordinary first shewed to the Churchwardens: Are there any so made, that they cumber some comely way, or not well be seene: or trouble any part of passage, or hinder the prospect of the Church or Chancel, or the light of any window, or be inconvenient to the Ministers in executing any part of the diuine

divine Offices; as he do set up, as to give any scruple or offence to men Christian be-
lievers in their holy prayers and devotion: And any other manner of such and sundry
perogatives (such as the former list of people's prayers at some burials) sheweth to be
suffered by in your Church at any one place: as any Customs and other sundry
funeral Charges to hang, where they hinder the worship, as build they great steeple
and belfry, timbered and rotten: And is your Church-yard polluted and closed with
tumuli of stone, piles of brick, as stones laid over the graves: Do any take from them
(as they please) to set up as lay great stones there at the head and tail of any grave,
without the Incumbents leave and the licence of the Bishopric.

18. Hath any in your Parish defaced, as caused to be defaced, as parloyned any Wo-
ruments or Ornaments in your Church, as any Inscriptions of Stone, any Lead, as
Stones there, as any part of the Glass windows, as the Organs: When was it
done, and by whom?

19. Hath any Parish Heretic being lawfully excommunicate, as any other excom-
municated person been buried in your Church or Church-yard, before excommunication from
that excommunicate and excommunication obtained: And if yes then by whom, and when?

20. Are the possessions, as any commodities Ecclesiastical, belonging to the Par-
sonage or Vicarage of your Parish, converted to the use and benefit of the Parson, as
of any other but the Incumbent, and by them received and detained: And how long
have they been so: And is there but a Curate or stipendiary Priest kept in any place,
where you have heard, as do believe an Incumbent should be possessed, and that allow-
ance both for him and his wife, and children?

21. Is there any other Cure annexed to your Parish, as any Chappell of ease be-
longing to the same: How are they served by whom, and upon what allowance: As
there any other kind of Chappell or Chappels within the precincts of your Parish: To
whom do they belong: When were they created: and when consecrated: Have you
in your Parish any house or houses, whereof any revenue is regularly taken for Preach-
ing, as paying the divine Service, and administering the holy Communion: How long
has it been so, and by what authority or licence?

22. Have you a true Survey of all the Close-lands, Meadows, Gardens, Dyck-
s, and Houses, Stoches, Implements, Lownments, and portions of Tithes within your
Parish, as without belonging to your Parsonage or Vicarage, taken by the tithes of
household men in your said Parish, appointed by the Ordinary: And is it safely kept and
preserved, and in whole parchment both there a true copie thereof, under the hands of
the Minister and Churchwardens, being transmitted and laid by in the Bishops Re-
gistry, there to continue for a perpetual memory thereof: And if you have no such
Survey yet made, you the Churchwardens and Side-men, together with your Vicar
or Vicar, as in his absence your Curate, are now appointed to make diligent inquiry
of the premises, and to make, subscribe, and sign the said Survey, and to bring in
a true copie of it into the Bishops Registry, within this month after the receipt of
this booke of Articles.

Chap. 4. Concerning the Ministers, Preachers, and Lecturers.

Is your Minister, Parson, Vicar, as Curate reputed to be a Graduate in either of the
Universities, yes, or no: And if he be a Graduate, then of what degree is he: What
is his Christian and Secular name:

23. Is your Minister a licensed Preacher, yes, or no: And if he be licensed, then by
whom: Hath he preached publicly in his own Cure, as in some other Church or Chap-
pell near adjoining, where there is no Preacher, once every Sunday: And how often
yearly

both be borne negligent in his duty. Doth he also preach, Teaching, and in his Church and elsewhere (not in a Church) with his Schollar and others who go to a Church, and with his own congregation. And if he be not a licensed preacher, doth he take upon him in his own Church or elsewhere, to administer Sacraments, or minister of baptism, or both he take himself only to the reading of Scriptures published by authority, and besides, preach Sermons to his parishioners amongst you, with some words of exhortation such as are lawfully licensed, and both he as his Curate upon every Sunday when there is no Sermon, read some one of the Sermons published by authority, and before the said Sunday, his that forme of exhorting to prayer (only) which is prescribed in the fifty fifth Canon, and no other prayer of his own, other before or after it.

3 Is your Minister resident with you upon his benefice? or if absent how long time both he be in: and where he be resident for the most part? And doth he in his absence make allowance to the cure, and what allowance both he make? Doth he use his benefice, and both he supply his absence by a Curate fitler and residing in your Parish, that is licensed to preach, and what allowance both he make to the Curate, and how often in the year comes he thither himself.

4 Is your Curate licensed by the Bishop of the Diocese? And with your Minister or Curate serve any more Cures then one? If neither that other Cure both is free, and how there are his Cures distant one from the other.

5 Doth any being no Priest, or Deacon, presumed at any time (under pretence of being a graduate, or a Scholar of the University) to read common prayers openly in your Church or Chappell; or to serve the Cure of your Parish; or to preach there; Doth any Deacon not having retained the full order of Priesthood, take upon him alone to administer the Communion in your Church or Chappell; And are or present the names of any, that have herein offended as there as you know or believe?

6 Doth your Minister, Preacher, or Lecturer duly read the Communion Service, commonly called the second Service, at the Communion Table? Doth he begin his Sermon at any time or part of the divine Service but immediately after the Psalms called the Benedicere? Doth he before his Sermon, take any notice of private things or of his private concerning or collecting, and of his own sinning or sinning; or both he containe himselfe within that briefe forme only, which is prescribed by the Church, in the 55. Canon) thereby only to exhort and move the people to know him in Prayer in Church and Chappell, and for the Kings most excellent Majesty (nowing him and his word King) in the Kingdom, his Writhe, and the rest all this, in the Acknowledging and with the Bishops, by the Council, the Bishop, the Archbishop, and command of the Lord and in give thanks to God for the husband bestowed out of his life? And then (this morning to prayer being done, as before or conveniently may be both he always conclude it with the Lords Prayer.

7 Doth your Preacher or Minister at the close of his Sermon, solemnly exhort to do any him or sums of Prayer (not being prescribed); as also to pronounce the blessing (not of the Bishop) whereby the Church useth to bless the people? And both he there conclude only with Glory to God the Father the Sonne and the holy Ghost, and then exhorting from the Psalms (if the Sermon were made within the Church or Chappell) both he, to discontinue then afterwards, at the same place where he hath taken the Sermon, proceed to read the remainder of the divine Service at the close of all to give the Blessing, and not before.

8 Doth every Priest and Deacon in your Parish duly say the Morning and Evening Prayer, privately or openly, which is the most lawful and best manner?

Doth your Curate say the same daily in your Church or Chappell, both the morning & evening before he begin? Especially doth your Minister or Curate do it on every Sunday and Holiday, and their Eves, and on the day of the conversion of Saint Paul, Saint John the Baptist, and every day of the holy Week next before Easter; as also on all Wednesdaies and Fridayes, at fit and usual times, according to the forme prescribed in the Booke of Common Prayer, in a reverent manner ever, and as devoutly and distinctly as he lieth to Preach: Doth he also read all those Psalms and Lessons, and no other, both the Collected Epistle, and Gospel, which are appointed for the day? At the end of every Psalm, doe they stand and say, Glory be to the Father, &c. and doth he leave out and not read the Contents of the Chapters? After the Lessons, doth he use no other Psalm or Hymne, but those which the Booke of Common Prayer hath appointed? Doth he read the Creed of Saint Athanasius (called the Quicunque vult,) on all those dayes for which it is appointed, and the Communion on Wednesday, adding the Letany on every Wednesday and Friday: And doth he, on Wednesday, adding

Doth your Minister and Curate at all times, as well in Preaching or reading the Psalms, as in reading the Prayers, and the Letany, in administering the holy Sacraments, solemnization of Marriage, burying of the dead, churching of women, and all other offices of the Church, duly observe the Orders and Rites prescribed, without omission, alteration, or addition of any thing? And doth he, in performing all and every of these, weare the Surplice duly, and never omit the wearing of the same, nor of his Band, if he be a Graduate?

Doth your Parson or Vicar having a Curate under him, notwithstanding read divine Service himselfe frequently and publicly at the usual times, both in the forenoon and after none in the Church which he possideth? and doth he also administer both Sacraments, every yeere in such manner, and with the observation of all such Rites and Ceremonies, as are prescribed in the Booke of Common Prayer in that behalf? and how oft in the yeere hath he done it?

Doth your Minister, or any Preacher and Lecturer every yeere, of purpose and expressly (yet not by way of dissimulation, but by plain conclusion & determination) only teach and declare the lawfull authority which the King hath over the State, both Ecclesiasticall and Civill; and the subduing of all Power and foraine power by jurisdiction of her the same?

Doth your Minister, or any Preacher among you published in his Sermons and doctrine, which is new and strange, and disagreeing from the Word of God, and from the Articles of Christian Faith and Religion, agreed on and published Anno Domini 1562. hath he taught any thing, which he knoweth to be the people's religion, opinions and beliefs, but that which is agreeable to the Scriptures, and that which the Catholicke Fathers and ancient Bishops have gathered out of word and doctrine, according to the Canon, as you conceived, or have bene informed by others of better judgement?

Doth your Minister goe to the administration of holy Baptisme, ever immediately after the second Lesson: Doth he alwayes (at first yea, whether the child be baptized or no: Afterward doth he ever do, and never omit) doth to take the child to his knees, and also to make the signe of the Crosse, as is to say the child to be baptized in making the same: Doth he at any time publicly baptize but in the Font, with any Balsom, Buckets, or Pails, or other vessel set into the Font? Doth he ever beleeved, or willingly neglected, or refused to baptize any infant within the Parish, being in danger of death, notice thereof having bene given to him? And hath any child bene without baptisme by his default?

Doth your Minister, or any other person commonly the people call their tellers, that he baptizeth of their infants any manner, after they are borne, than is prescribed, or less

year upon a great and reasonable cause, between the Minister of the Church, and the
people, by him, not that they should have the Sacrament of the Holy Communion
refused.

15. Every your Minister admitteth any person to supper as Communicant or Commu-
nion, at the chaffening of a child, that hath not before received the holy Communion,
and is not able to recite the Lords Prayer, the ten Commandments and the Articles
of Beliefe, and to answer to the same, being required: And such be at the first, as
shall be baptised any child, admonish them to bring the child to the school to
be catechised, as some as it hath learned the Catechisme.

16. Every your Minister every Sunday and Holiday before evening prayer, shall an-
nounce to more, catechise and instruct the youth, and ignorant persons of your Parish,
both male and female in the ten Commandments, the Articles of Beliefe, and the
Lords Prayer, sheweth he use for that purpose, the Catechisme set forth in the Book
of Common Prayer, and diligently heare, instruct, and teach them in the said Cata-
chisme. 17. Every your Minister shall be use either in publicke or private, to the
youth and ignorant persons of your Parish, sent at due time into your Church, by
them that come to hear him, to be catechised and instructed by the Minister. And if
not, you are to present the names of those that make default in bringing them, and of all
those that be not to come, or care not to learn.

18. Every your Ministers sermons (if there were want to be any) turned into cate-
chising by question and answer, where and whensoever there is no great cause ap-
pearing to the contrary, and is thus truly and sincerely performed without mockery, as is
the duty, and so, without any long or large discourse (whereunto) upon the
said Questions and Answers, but only to expound the same in few and brief passages
as to be remembered.

19. Every your Minister shall be to administer the holy Communion at least twice in the
year, (wherein, once at Easter) to every parishioner in your Parish, that is fit and
able to use the same, and shall be to receive the same himselfe, kneeling, on some
day that he shall determine it to others, and to himselfe as he shall see best, but to be his
kindle at the receiving thereof: And both he shall use the words of institution ac-
cording to the Book of Common Prayer, without alteration, at every time, that the
Bread and Wine is renewed: Doth he also be to utter the Word and Calling to
every Communicant generally, and with his steele hand, repeating to every one, all
the words appointed to be said at the distribution of the holy Body and blood of our
Lord Jesus Christ, and upon no pretence (that the Church appoint otherwise) omitting
any part of the words, or saying them all but now and then in many stances, And in
these warning given by him to the Parishioners, publicly in the Church, at morning
prayer the Sunday before every time of his administering the Holy Communion, for
their better preparation thereunto.

20. Every your Minister admitteth unto the Holy Communion any of his cure or
flocke, which he openly knoweth to live in sinne notorious, without Repentance, or any
that have maliciously and openly contended with their neighbours, before they be
reconciled: or any Church members, or other men, who having taken their oaths to
present to their Ordinary all such public offences, as they are particularly charged
to enquire of in the Parish, have and doe notwithstanding, willingly and maliciously
incur the horrible crime of perjury, either in neglecting or refusing to present such
public offences, as they themselves know, or have heard to be committed within
your Parish.

21. Every your Minister at any time admitteth unto the Communion any that re-
fuse to be present at publicke prayers, or who are notorious repeaters of the Words of
Common Prayer, and administration of the Sacrament, &c. of the Orders, &c.

20 Ceremonies therein prescribed : as of any thing contained in the Churchs new Ordinance in the Book of ordering Ministers and People : 21 the same being against the approved his Churches Hierarchical discipline in such Ecclesiastical, which they are every of them do first acknowledge their repentance for their sin, and promise to do so in such : 22

21 Doth your Minister to Curate admit any to the Communion, before they can say their Confession, and be confirmed ?

22 Doth your Minister together with the Churchwardens and Trust-men, take diligent heed and care, not only that all and every one of your church Parishioners do receive thrice every yeere : but also, that no strangers of any other Parish, doe come often and commonly to your Church from their owne Parish Church, as do there receive the holy Communion ?

23 Doth your Minister, before the severall times of administration of the Lords Supper, admonish and exhort his Parishioners, if any of them have their Conscience troubled and inquired, to resort unto him, as to some other learned Minister, and upon their griefe, that they may receive such ghostly counsell and comfort, as their conscience may be relieved, and by the Minister they may receive the benefit of Absolution, to the quiet of their Conscience, and avoiding of all trouble : And if any man confesse his secret and hidden sinnes, being sicke or whole, to the Minister, for the unburdening of his conscience, and receiving of hartuall consolation or ease of minde from him. Doth he the said Minister (as hath he at any times) by word, saying, or signe, openly or covertly, directly or indirectly, revile and abuse himselfe to any person whatsoever, any Crime or Offence, is committed to his trust and Secrecie ?

24 Doth your Minister solemnize the Marriage of any person under the age of thirteene yeres, without the consent of their Parents or Guardians : or hath he married any, which doe not manfully say and answer in all things appointed by the Lawe : or any without a thing, as in times prohibited, without the Banns first published : or hath he solemnized any Weddings, in case of double Marriages, in the severall Churches or Chapells of their severall shires, except they brought him a speciall licence from the Arch-bishop, or Bishops of the Diocess, or his Chancellor in to doe : And doth he begin in the chure of the Church, and then goes up to the Table, as is appointed : And doth your Minister, in all as there is any marriage, speak to some a Communion : After the Gospel doth hee say a Sermon (if he be so much to preach) wherein to declare the office of man and wife, according to holy scripture : 25 And doth hee read that which the Church hath appointed to be read at the Marriage ?

26 Doth your Minister use the forme of forswearing for women after childe-birth, immediately before the Communion Service : 27 Doth hee admonish heretics and women begotten with child in Whoredom or Fornication, without licence of his Ministry ?

28 Doth your Minister carefully look in the relief of the pore, and from time to time call upon his Parishioners, to give somewhat according to their abilities, to godly and charitable uses, especially doth hee exhort it upon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and admonish rich men, as when they make their wills ?

29 Doth your Minister or Curate resort unto such as be dangerously sicke in your Parishes (if he be sent for, or notice of their sickness being given unto him) to instruct or comfort them in their last illness according to the order of the Book of Common Prayer, not omitting then especially, to move them earnestly to liberality towards the

19 If any being sick doe desire the prayers of the Congregation, is it done at the time of divine Service after the third Collect: and according to the forme in the Liturgie for the Visitation of the sick: and not done by giving their names to the Preacher, and mentioning of them in the Prayers before or after a Sermon?

20 Hath your Minister ever refused to bury any which ought to be interred with Christian buriall? Or hath hee deferred the same longer than was neede? Hath hee gone before the Corps to the Grave: and there say the whole service appointed, not omitting the Lesson or any other part? Hath hee bowed his knees when hee said the prayers, and the Collects at buriall? Or hath hee omitted any to Christian buriall which by the Lawes of the holy Church of this Realme, ought not to be so interred?

21 Hath your Minister, being a Preacher, well trained in divinity, and having any Popish Recusant or Recusants in your Parish, laboured diligently with them from time to time to reclaim them from their errors? Or otherwise to be over conversant with them as suspected to favour them?

22 Hath your Minister, or any other taking upon him the calling of a Minister, preached, baptised children (except in case of necessity) solemnized marriages, Churched any women, or ministered the holy Communion in any private house of houses? If yea, then where, when, and how often hath hee done it?

23 Doe you know, or have heard of any which are reputed to bee Ministers (or of any others of the Laity, either Male or Female) that presume to make matters of Divinity their ordinary Table-talk: Or that under pretence of holynesse and edification take the liberty at their Trencher-meetings, or in other secular company (not being all of the same family) are assemblable, rashly and propiously to discourse of holy Scriptures? Or amidst their cups, to dispute or determine any Articles of Faith and Religion, or touching any point of doctrine or Ecclesiastical discipline, at their same places, unto their same pleasures: you that name the persons, times and places as far as you know, or have heard, and can remember.

24 Hath your Minister every six monethes, in your Parish Church, openly in the time of divine Service upon some Sunday, denounced and declared excommunicate by name such as doe persevere in the sentence of excommunication, not seeking to be absolved? And hath hee said divine Service, whyles any excommunicate person hath bene present in the Church? Or hath admitted any person, that hath bene excommunicate, into the Church, without a Certificate of his absolution from his Ordinary, under the seale of the office, and not by any note or Ticket or warrant the bare of the Register, or any other Clerk? Or hath hee stayed or suffered to be present any excommunicate, or in suspension or absolution that hath bene sent him from his Ordinary, further then the next Sunday or Holyday after receipt thereof under Seale?

25 Hath your Minister bene at any private meetings or conventicles, to consult there, about the impeachment or depriving of the doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the government or discipline of the Church; or to practise any forme of their manner either the way in discipline?

26 Hath your Minister upon Sundays at Morning Prayer declared unto the Parishioners what fasting dayes and Holy dayes are to be kept, the week following?

27 Hath your Minister in the Rogation dayes, or the perambulation of the circuit of your Parish, saying and using the Prayers, Suffrages, and Thanksgiving unto God, appointed by Law, according to his duty, thanking God by his blessing, and praying for his grace and favour?

28 Hath your Parson or Vicar maintaine and hope to doe reparation, the

Articles.

tion-house, and all other edifices and fences belonging to his Parsonage or Vicarage, without suffering them to goe into ruine or decay :

38. Doth your Minister taken upon him, to appoint, or to hold, or continue any publicke or private fairs, or meetings, for preaching, or learning on any working-day, in his owne Parish, or elsewhere, or prophesies, or exercises, or any other such thing, not being appointed by his Ordinary for the time being :

39. Is your Minister studious in holy Scripture, and abstaineth from mechanickall trades, bodily labour, soliciting of causes in Law, common buying or selling of Houses or other Chattell, and all other employments not befitting his calling and holy Commission : Doth he usually weare a Cobane with a standing collar, and sleeves strait at the hands, and a square Cap : Doth he in journeying use a cloak with sleeves, commonly called a Priest's-cloake, without guards, buttons, or cuts : Doth he at any time in publicke weare any coife or wrought night-cap, but only a plaine cap of black filke, fasten'd up velvet, and of a decent fashion, and proper for Divines : Doth he at any time use a hood in his dublet and hose without a Coat or Cassock, or weare any light coloured stockings, long haire, deep bands, great ruffled bootes, or any other unbecom'g thing : Is hee any way excessive in apparrell, either himselfe or his wife :

40. Is your Minister suspected, or knowne to haue obtained his Benefice by any Simoniackall meanes, directly or indirectly : Is he reputed to be an incontinent person, a frequenter of Tavernes, Innes, or Ale-houses, a common gamester or player at dice or cards, a common swearer or drunkard, a brawler or brawler, given to contention, blury, bzoage, or common merchandizing, or otherwise faulty in any other kind that is scandalous to his function :

41. Doth your Minister publishly in your Parish Church or Chappell, once every yeere read over the Constitutions and Canons Ecclesiasticall agreed upon by the Clergy of both Provinces, An. Dom 1803, in such manner as the same is commanded to be done :

42. Is there any in your Parish, or relating therunto, who having taken holy Orders of Priest or Deacon, doth voluntarily relinquish, and forsake his calling, and liues in the course of his life as a lay-man : Is any that having bene silenced, or suspended by authority, so remaineth without conforming himselfe in due obedience to the Church : And hois doth he employ his time ; and where, or whence hath he his maintenance, as you know, or haue heard :

43. Haue any bene admitted to preach in your Church, who doe not before the Church warrens subscribe their names in your booke provided for that purpose, and the day when he, or they preached, and the name of the Bishop or Bishops of whom they had licence to preach :

44. Doth any Preacher particularly impugn'd and confuted any doctrine delivered by any other Preacher in the same Church, or in any Church neere adjoining, before he be acquainted the Bishop of the Dioces therewith, and receiued order from him, what to do in that case :

45. Haue you any Lecturer in your Parish, and on what day is your Lecture : If any such be doth he twice at the least every yeere, read diuine Service both morning and evening, two severall Sundays, publishly in his Surplice and Hood : And also twice in the yeere administer both Sacraments, with such Rites and Ceremonies as are prescribed in the booke of Common Prayer :

46. Doth the Lecturer (whosoever he be) reade the diuine Service according to the Liturgie printed by authority in his Surplice and Hood before every Lecture :

47. Doth your Preacher or Lecturer beate himselfe in his Lectures and Sermons, as he ought to doe, teaching obedience, and edifying his auditory in matters of faith, and good life, without intermeddling with matters of State, or names, or other discou-

It is not at for the Bishop, and also without knowing or abetting Schismatics or Heretics, that are at home, or are gone abroad, under by a special power for them, or by any other approbation of them, and their schismaticall courses :

48 Have you any Lecture of Combination set up in your Parish : And if so, is it read by a company of grave and orthodox Divines, there abiding, and in the same Diocess : And both every one of them preach in a Cloister, and not in a Church : And when and by whom were they appointed : And what be their names :

49 Is any single Lecturer, maintained by your Towne, or otherwise, suffered to preach, he not first professing his willingness to take upon him the cure of soules, and actually taking a Benefice in Cure, so long, as it may be lawfully procured for him : What is his name, and what licence hath hee : And hath he a settled contribution assigned to the Lecturers place, or is it arbitrary, and for this Lecturer onely : What summe doth it amount to ordinarily : By whom is it usually paid or collected, or of late yeeres hath bene :

50 If any Psalmes be used to be sung in your Church, before or after the morning and evening prayer, or before or after the Sermons (upon which occasions only, they are allowed to be sung in Churches) is it done according to that grave manner (which first was in use) that such doe sing as can read the Psalmes, or have learned them by heart, and not after that uncouth and incoherent custome of late taken up to have every line first read by one alone, and then sung by the people :

Chap. 3. Concerning Matrimony.

BE there any in your Parish, that have married within the degrees of affinity or consanguinity, by the Law of God forbidden, as is expressed in a certaine Table published by authority in Anno 1563. And if any have so married, what be their names, and where were they married, and by whom :

1 Have any bene married secretly, in private houses, or without their Parents or Countenances consent, signified being under the age of twenty one yeeres :

2 Have any persons bene married in your Parish, the Banns having not bene first published three severall Sundays or Weekes in time of divine Service, who were the parties, and who were present at such marriages : and what Minister married them :

3 Have any persons by licence or without bene married in your parish Church, notwithstanding of them at that time dwelling in your Towne : Or hath any marriage (that you know or have heard of) bene made at any time, by licence or without, but between the houses of eight and twelve in the morning : Or was not the divine Service then openly and duly said, the Assembly being called together by the tolling or ringing of the Bells, as is at other times of divine Service used : Or hath the Minister solemnized any marriage (without Banns published) by vertue of any licence granted by the Archbishop or his Official, or by any other licence then of the Archbishop or Bishop of this Diocess, or their Chancellors, or Bishops general, or the Commissary for London, And hath any licence bene granted by any to such persons as were not of good name and quality : Name the persons and all particulars, as farre as you know or can remember.

4 What popish Recusants, or their Children have bene married in your Parish : In what sort was the matrimony solemnized : when : and by whom :

5 Do any person, being lawfully married live a stunner : and in whom is the default, as far as you know or believe :

6 Do any Heretofore divorced, or not, keep company at bed and board, with any other

either first or last, then with the parish that he or she were married to: what be their names: when and where were they married, and how long have they continued so together?

8 Have you any in your Parish, which live together as man and wife, and yet not known by whom, where, or when they were married?

9 Have all new married persons (the same day of their marriage) duly received the holy Communion? If not, by whose default was it, as you conceive?

10 When any Marriage is solemnized in your Parish Church, is there any thing accustomed to be said or done (in the Church, or Church-yard, at the Church door, or in the Church-porch, either by the parties themselves, or any other that accompany them, or that are then and there present) which is not prescribed by the Rubric of the Booke of Common Prayer, or the Canons of the Church, and which is impertinent or uncomely for that holy business, and not befitting the reverence of that sacred place, in which they are assembled: specify what it is, and present the parties.

Chap. 6. Concerning the Church-wardens and Side-men.

BE the Church-wardens chosen by the Minister and Parishioners yearly in Easter-week, according to the 89. Canon: And hath any taken upon him to be Church-warden, not being so chosen? Or hath any continued above one yeare in his office, without a new choice?

1 Have any of the Churchwardens retained any of the Church-goods in their hands, and not made a full account at the going out of their office of what they have received and expended; or not delivered to their successors, by Bill indented betweene them, what money or other things belonging to the Church, that remained in their hands?

2 Are there in your Parish yearly, five, sixe, or more discreet persons, either chosen by the Minister and Parishioners in Easter-week: or if they cannot agree, appointed by the Ordinary to be Side-men or Assistants in joint office with the Churchwardens?

3 What rates or levies (as you know or have heard) are yearly or commonly made in your Parish for Church uses: What is the usual summe thereof ordinarily: and what are the particular uses: or where are they written down, to which the same are for the most part employed?

4 Do the Churchwardens and Side-men or Assistants, diligently see, that all the Parishioners do duly resort to the Church, upon all Sundays and Holydaies, and there continue the whole time of Divine Service and Sermon: suffering no idle persons to walk or talk, or stand idle either in the Church, Church-porch, or Church-yard, during the time of Divine Service or Sermon: but calling them either in come into the Church, or else to depart: And how they the said Churchwardens and Side-men behave, either for reproof, censur, or attention, to present them, that have bene, or are negligent in coming to Church, or that be to walk or talk therein, or that have bene by them standing idle, or talking abroad, either in the Church-yard or streets in the time of Divine Service or Sermon, on Holydaies or Holydayes: or that have not received the Communion yearly at the Feast of Easter, or within one month before, or after?

5 Doe you know of any Churchwardens, which within forty dayes after Easter, in their peere, did not exhibit to the Bishop, or his Chancelor, the names and numbers of all the Parishioners, as well men as women, (which being of the age of 16. yeeres and upward) received not the Communion the Easter before? And how

4. Doth not any in your Parish, that has come to the Sacrament only, and not to the Service; or which use to come late to Church, and to depart from Church before the Blessing be given, wherein they are to be blessed at the end of Service? Or that doe not reverently behave themselves entering into the Church, and during the time of divine Service? Do all both men and women devoutly kneele, when the General confession of sinnes, the Letany, the ten Commandments, and all Prayers and Collects are read, as well at Wardlines, Portages and Parishes, as at other parts of the divine Service? Do all be due and lowly reverence, when the blessed name of the Lord J C S I S is mentioned and stand by when the Articles of the Creed are read? Doe any men cover their heads in the Church, (unless it be for infirmity, in which case they may only weare colles or night-caps,) or then and there give themselves to talking, talking, or walking, and are not attentive to the Prayers and Hymnes, and to heare Gods word read and preached? Doe all say Amen audibly, and make such other answers both in the Letany, and all other parts of divine Service, as by the rule of the Common Prayer booke, are to be made by the people?

5. Do any within your Parish, men or women, being sixteen yeeres of age and upwards, or any other, lodging or commonly resorting to any house in your Parish, fully absent themselves from your Parish Church or Chappell, upon Sundays and Holydaies and other dayes appointed, at morning and evening Prayers, as refuse to receive the Communion, or perswade others from coming to Church, as receiving the holy Communion?

6. Have you any popish or puritanicall Recusants in your Parish, that live of turbulent behaviour, not without publique offence; or that do holdly binde themselves in persecuting teaching or withstanding others, either abroad, or in their own families from the Religion established in the Church of England? And how long have the said popish or puritanicall Recusants obstinately abstained, either from divine Service, or from the Communion? Whether of any long time, or of late only?

7. Are there any in your Parish, who do absent themselves at any time from your owne Church, and do resort to any other Parish or place to heare other Preachers? Or are there any in your Parish, that do communicate, or that doe baptize their children in any other Parish? Or doe the Parishioners of any other Parish resort unto your Church: how long have they done soe and upon what occasion or licences?

8. Is there within your Parish, or in any Parish where you that you know of, in any house or family, any one that is called or reputed a Changeling, as that is lawfully supposed to have entered into holy orders? Or any that live there in lewdness, as a Whore, or a Drunkard, or otherwise, if there be any such, and how long they have bene there, and his name in whose house they live.

9. Are there any in your Parish, who do refuse to have their children baptized, or themselves to receive the Communion, at the hand of your Minister, because he is no Preacher, or both not edified in their conscience?

10. Doth any married woman within your Parish, after child-birth neglect to come to Church according to the booke of Common Prayer to give thanks to God for her safe deliverance, boded in a decent manner, as hath bene anciently accustomed: both she also come to Church at or neere the beginning of divine Services that day, and then the thanksgiving for her is to be said, both she goe and kneele in some convenient place nigh to the Table, (but without the inclosure) while the Priest standing within, by her, giveth thanks for her: And both she then offer her accustomed offerings, and receive the holy Communion, if there be one.

11. Are there within your Parish, as Spectators resorting, any players on Stage, or such Purports, as any Quaintness, Follies, Minstrel, or Jesters, which do binde any persons or idle passages in their songs, speeches, or gestures, to the dishonour of God,

of the Scriptures as the correcting of our manners : of which we publish our true
statements to the Church as communicated to the holy Clergy :

12 Do you know of any man or woman, that hath abused their *Parson, Vicar, or
Curate* or any other that is in holy Orders with contumacious words, or unchristian
sures of words, or behaved themselves rudely towards them : Or that have reproach-
ed either the marriage or the single life of Priests, or have said, or done any thing else
that has amounted to the scandal or dishonour of their persons or of their holy function
and calling :

13 Have you any in your parish that are commonly known, or reputed to be Ma-
gicians of Gods holy name, common and usual swearers, drunkards, libellers, blas-
phemers, adulterers, fornicators, incestuous persons, besides, concealers of fornicators
or adulterers : Have any in your parish been detected of such notorious crimes, and
therefore have they done for the same :

14 What corporal punishment for any such, or any other offence, hath been com-
mitted and changed into a pecuniary mulct or sum of money, by any Ecclesiasti-
cal Judge exercising jurisdiction within this Diocese, that was the summe of money
by any of them so received and taken, and to what uses was the same employed : And
upon such Commutations, was the intended repentance of the delinquent manifested in
the Church : And hath Commutation been granted to one and the same party above
once, for any crime of the same kind

15 Do all *Fathers, Mothers, Masters, and Mistresses*, cause their children, servants
and apprentices to come to the public catechizing on *Sundays and Holydays*, to
be instructed and taught therein : And those that do not their duties herein, in not bring-
ing them to it, or not duly commanding, or not learning and answering, you shall present
their names :

16 Have any in your Parish received or harboured any woman begotten with child
out of wedlock, and suffered her to depart without punishment first inflicted on her by
the *Magistrate* : You shall truly present as well the party harbouring as harboured, and
how is supposed to be the father of the child :

17 Is any person or persons suspected or detected hereof as of incontinency, and
therefore departing out of your parish for a season, now returned againe : Or in what
place else is he or she now abiding to your knowledge, or as you have heard : You shall
not fail to present the whole truth in that behalf, as far as you know :

18 Do all your parishioners, of what sort soever, receive the blessed Sacrament,
thrice every year at least, and when they do receive it, doe they all according to the
Church especially their commandments, words here, and with all Christian humility and
reverence come before the *Lords Table* : And not (after the most contemptuous and
unholy usage of some, if men did rightly consider) sit still in their seats or selves, to
see the blessed Body and Blood of our Saviour go up and down, to see them all the
Church over :

19 Are there any deceased in your parish, whose last Wills and Testaments
have not yet bene proved : or did they dye intestate : And if so, who hath taken upon
him the administration of their goods, and whether by lawfull authority from the *Ma-
gistrate*, or without : What be the names of such deceased, and of their Executors and
Administrators :

20 What persons be excommunicated in your parish, and for what cause to your
knowledge : And how long have they stood excommunicate : And do any of them, not
being absolved, presume to be present in the Church at divine Service : And do any
familiarly use the company of such as so obstinately stand excommunicate, including
the same, and what be their names :

**Chap. 8. Concerning Schoole-masters, Physicians, Chirurgions, Midwives,
Parish-clarks, and Sextons.**

Have you any Schoole-master in your Parish, that teacheth publicly or in any private houses? And if so, what is his name, and how long hath he bene there? Is there any teaching of Schollers to read or write in the Chancell, or in any part of the Church? Doth any Papist keep a Schoole-master in his house, who commeth not to Church to heare divine Service, and to receive the holy Communion? What is his name, and how long hath he taught there or elsewhere? Doth your Schoole-master teach any Papists or Sectaries children, that come not to Church? Doth he bring his scholars to Church, and duly instruct them all to learne the Catechisme in the Book of Common Prayer, at the least once every weeke; or what other Catechisme doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a Goodwife, and sufficient to teach, and diligent in teaching and bringing up of youth?

Is any thing withholden or otherwise employed, that hath bene given to the use of a schoole in your parish? What is it, by whom is it imbevelled?

What Physitian or Chirurgion have you in your parish, who not being a Doctor of Physick, or otherwise sufficiently licenced in either of the Universities, doth not withstanding practise physick; what other persons have you among you, either male or female, who take upon them to practise or practise physick or chirurgery? And who be Physicians in your parish?

Have you a fit Parish-clark (aged 20. yeeres at least) and a Sexton? Is your Clark or Sexton of honest life, able to read and write? Are his and the Sextons wages duly paid without fraud or diminution, according to the ancient custome of your parish? What are the said wages by the yeare? By whom are the said Clark or Sexton choosen? Are both or either of them diligent in his office, and serviceable to the Minister? Doth he keepe the Church cleane and the houses locked? Is there any thing lost or spoiled through his default?

Doth your Clark or Sexton take upon him to bane, or suffer any invocations or any unreasonable ringing of the Bells at any time, or any ringing without good cause, such as the Minister and Church-wardens have not allowed? When notice is given of any Christian passing out of this life, within the parish, doth he neglect to toll a passing bell, or to ring presently after the departure?

Doth your parish Clark or Sexton or any other of your parish exact or require more then the ordinary and accustomed fee for any service done by him or them, as at marriages christenings and burials; or for any thing else concerning the funerall? Have they refused to do their duties therein, until they have received what they demand?

Chap. 9. Concerning Ecclesiasticall Officers.

What peculiar or exempt Jurisdictions know you of, within the compass of this parish?

Are there any Ecclesiasticall Officers exercising Ecclesiasticall Jurisdiction within this Diocess, or any Ministers or Clerks under them, who do take or exact any extraordinary fees for any cause that you know of, or by way of gratuity for expedition?

Have any Church-wardens and Churchmen, concealed and not presented any crimes or offences punishable in the Ecclesiasticall Courts? Have any such offences, being by them presented to the Chancellor, Arch-deacon, Official, or any other using Eccle

Ecclesiasticall jurisdiction within this Diocess, being supplied as left unpunished, as by reward, pleasure, friend-ships, or any other partial respect?

4 Are any assemblies called Meeting, meetings, or convents, Parish, or other assemblies often are they? In what place and by whom? Hath any thing that you have heard of bene proposed, treated, or concluded therein touching the divine Service, or the doctrine and discipline of the Church? Or any thing medled with, for the government of the Church, or parish, which belongs to the Ecclesiasticall cognition and Jurisdiction?

5 Doth the Arch-deacon once in these yeeres, visit and suruey your Church, touching the repairs of the same, and upon any defect found, hath he made certificate of it, as far as you know or have heard?

6 Are there placed by the Registrar, two Tables containing the severall rates and summes of all fees due to the Judge, and other officers of your Courts; one in the usual place of Consistory, where the Court is kept, the other in the Registry, in such sort as every man may come to see the same without difficulty, and both the Chancellor, Arch-deacon, or Official, or any other Minister of the Court, exact or extort any other greater fees or summes of money, then in the said tables are contained?

7 Doth the Arch-deacon his Official, or Surrogate, make commutation of any penance; or doth the Chancellor, or any Surrogate under him commute or change any penance or corporall punishment, for any money, without the consent of the Bishop? And what money have they or any of them received for such commutation, and of whom? When, and what was the offence, for which any such summe of money was received, or appointed to be paid?

8 Doth the Chancellor, Arch-deacon, or Official, or any other person using Ecclesiasticall jurisdiction, speed any act in any cause, privately of themselves, and not in the presence of some publicke Notary, or Attorney; Or (for want of them) in the presence of two (or more) sufficient witnesses, and then cause the same act to be registered?

9 Is the number of Apparitors increased in this Diocess? And wherein, and in what manner is the Country overburthened or grieved by them? Hath any of them under pretence of authority, cited or summoned any person unlawfully; or hath any of them taken any reward for the concealing of any offence or sin, or that the offenders might escape punishment? Who be they that have so done? Or do any of them take any fees that are not usual? Have they threatened any to prosecute them if they had more reward given them? Or do any of them cause any party to appeare in any Ecclesiasticall Court within this Diocess, without a citation, Act, obtained from the Judge of the Court?

10 Hath any Ecclesiasticall Judge or Officer whatsoever, Advocate, Minister, Cleric, or other such Ministers, any way abused themselves in their Office, contrary to the Lawes and Canons in that behalf provided, that you know of?

11 Doth the Registrar or any of the Clerkes in Ecclesiasticall Office, when any obtaine Absolution from the Judge, neglect to send forth the same under the Seale of the office, or doth any of them presume to give signification unto the Minister of the Parish, only by a Note or Ticket, under their hand, to the intent that notice thereof should be taken, or the same be published in the Parish by him?

12 Lastly, have you and every of you, by your selves read, or have caused to be read to you, all these Articles? Have you well examined and inquired into every particular therein intended? Have you sincerely, uprightly, and without any partiall affection or concealment, presented and made knowne all and every of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported

If you haue of any other matter of Ecclesiastical cognizance, w^{ch} by the present-
ment in your engagement and sit to be reformed by Ecclesiastical censure, though it be
not expressed in these Articles, yet you shall likewise present the same by vertue of
your othes,

The Spinister also of every Parish may and ought to ingne with the Church ward-
ens, or other Sworn-men, for the presenting of offences; and if they be so irreligious
as not to do it, the Spinister of himselfe may and ought to present either the offences,
or the Church wardens and Sworn-men, for not presenting the same and is required in
his Canonical obedience so to do.

There must be distinct answer made to every Article, and to every branch thereof,
as far as they know, or haue heard of any offence, otherwise the presentment will not
be admitted.

And if their Oath and all this punctuall direction and aduertisement notwithstanding
any Church wardens or other Sworn-men, shall follow the customary manner,
and be careless in inquiring and presenting as they ought, then shall they not be able
hereafter to say, that they had not faire warning to the contrary given them in the
spirit of mediocrity; or to complain, that they are hardly dealt wth, if (upon informa-
tion and proofe otherwise had) they bee called to answer their wilfull perjury, in some
other Court, or course of iustice, for neglecting to inquire and present to all the par-
ticulars herein proposed.

And to the intent that all things aboue mentioned may (by the help of God) as well
be kept, as set in good order, the Chancelor of the Dioces, and the Official, and all
their Surrogates are hereby required, that so far as to them in their severall places it
doth appertaine, they do faithfully inquire after all these thinges, and in all places of
Jurisdiction exact a due obseruance of the same.

The Parson, Vicar, or Curate of this Parish is required to receive this book, and upon the Sunday next after the receipt hereof, immediately after the Morning Service to publish the contents of the Procelle which is sent forth. That all Preachers and Lecturers (if there be any in the Parish) together with the Church-wardens and two or three of the chiefest Parishioners beside, as also all Whistlers, Schole-masters, Chirurgicals, Physicians, and Sennetters, and all other whom it doth concerne, may take notice of the day and place specified in the said Procelle, for appearance at the Lord Bishops Visitation: and after publication so made, this book of Articles is to be presently delivered to the said Church-wardens, for the use of themselves and the rest that are to make the presentments.

Ma. Elien

Dr. Mathew Wren.

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY,
New York